

Islaam Question and Answer

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(2182) Taarik Namaaz (Namaaz chorne waale) Ke Ahkaam

Sawaal: Saheeh Ahaadees mein saraahat ke saath maujood hai ke Taarik Namaaz Kaafir hai aur agar hum Hadees ke zaahir ko ley to jaan boojh kar 'amadan Namaaz Tark (chorne) waale ko wiraasat ke saare huqooq se mahroom kiya jaaega, aur un ke liye Qabristaan bhi 'alaahidah banaaya jaaega, aur un ke liye Rahmat aur Salaamti ki du'aa bhi nahin ki jaaegi, kyunke Kaafir ke liye Aman wa Salaamti nahin.

Hum ye mat bhoolein ke agar hum Muminon aur Ghair Muminon mein se Namaazi Mardon ka survey kare to 6 % se zyaadah nahin hoga, aur khaas kar 'Auratein to us se bhi kam (ILLAA MAN RAHIMA RABBI, WALLAAHU 'ALAM).

Chunaache Sharee'at Islaamiyyah ki is silsilah mein kya raae hai, aur Taarik Namaaz ko Salaam karne aur Salaam ka jawaab dene ka hukm kya hai ? [Published Date: 09-07-2006]

Jawaab: ALHAMDULILLAAH:

Jaan boojh kar 'amadan Namaaz Tark karne waala Musalmaan agar Namaaz ki Fareezat ka inkaar na kare to us ke Hukm mein 'ULamaa Karaam ka ikhtilaaf paaya jaata hai.

Ba'z 'ULamaa usey Kaafir aur daairah Islaam se khaarj qaraar dete hain, aur woh Murtadd shumaar hoga, Us se teen yaum (ya'ni 3 din) tak Tawbah karne ko kaha jaaega, Agar teen dino mein us ne Tawbah karli to bahtar warnah Murtadd hone ki binaa par usey Qatal kar diya jaaega, Na to us ki Namaaz Janaazah adaa ki jaaegi, aur na hi usey Musalmaanon ke Qabristaan mein dafan kiya jaaega, aur na Zindah Aur Murdah haalat mein us par Salaam kiya jaaega, aur us ki bakhshish aur us par Rahmat ki du'aa bhi nahin ki jaaegi na woh khud Waaris ban sakta hai, aur na hi us ke maal ka Waaris banaa jaaega, balke us ka maal Musalmaanon ke Baitul-maal mein rakha jaaega, Chaahе benamaazon ki kasrat ho ya qillat (ya'ni kami), hukm ek hi hai un ke qillat aur kasrat se hukm koi tabdeel nahin hogi.

Zyaadah Saheeh aur Raajih qaul yahi hai, kyunke Rasool Allaah (Sallallaahu 'Alaihi Wasallam) ka farmaan hai:

الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

“Hamaare aur un ke darmiyaan a’hd namaaz hai, chunaacheh jis ne bhi Namaaz Tark ki us ne kufr kiya.” [Jaami’ At-Tirmizi: 2621 (Saheeh)]

Isey Imaam Ahmad ne Musnad mein aur Ahl Sunan ne Saheeh sanad ke saath bayaan kiya hai.

Aur Nabi (Sallallaahu ‘Alaihi Wasallam) ka ye bhi farmaan hai:

بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ

“Aadmi aur Shirk wa Kufr ke darmiyaan Namaaz ka Tark karna hai.” [Saheeh Muslim: 247]

Isey Imaam Muslim (رحمه الله تعالى) ne Saheeh Muslim mein is mauzoo’ ki doosri Ahaadees ke saath rivaayat kiya hai.

Aur Jam-hoor ‘ULamaa Karaam ka kahna hai ke agar woh Namaaz ki Fareezat ka inkaar kare to woh Kaafir hai aur Deen Islaam se Murtadd hai, us ka hukm wohi hai jo pehle qaul mein tafseel ke saath bayaan hua hai.

Lekin agar woh us ki fareezat ka inkaar nahin karta balke woh Susti aur Kaahili ki binaa par Namaaz Tark karta hai to woh Kabeerah Gunaah ka murtakib tahrega, lekin daairah Islaam se khaarij nahin hoga, usey Tawbah karne ke liye Teen Din ki muhallat di jaaegi, agar to woh Tawbah karle ALHAMDULILLAAH warnah usey bataur Hadd Qatal kiya jaaega Kufr ki binaa par nahin.

To is binaa par usey Ghusl bhi diya jaaega, aur kafan bhi aur us ki Namaaz Janaazah bhi padhaai jaaegi, aur us ke liye bakhshish aur maghfirat wa rahmat ki du’aa bhi ki jaaegi, aur Musalmaanon ke Qabristaan mein dafan bhi kiya jaaega, aur woh waaris bhi banega aur us ki wiraasat bhi taqseem hogi, Ijmaali taur par us par Zindagi aur Maut dono sooraton mein Gunahgaar Musalmaan ka hukm jaari kiya jaaega.

Reference: Fataawaa Al-Lajnah al-Daa’imah, 6/49)

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